1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

593 I have occasionally referred and the excesses committed during drunkenness, though characteristic of these people, do not seriously alter the general picture.
592 Among the inhabitants of a house, who are always of the same family, the authority of the father or of the grandfather is supreme, being recognized in an argument, without dispute. The mother or grandmother shares in this authority, especially in the treatment of the daughters. The old man is the owner of the house, though others may have contributed to its construction. If he wishes to move to another locality, all accompany him, even if they are dead set against it.
592 The inhabitants of neighboring houses are generally in some way related, per-
602 haps representing today the ancient communal dwelling. They share their necessities and likewise distribute any surplus among themselves, always in the most intimate sociability. The diagram (fig. 12) shows the composition of one of these

[614]
[616]

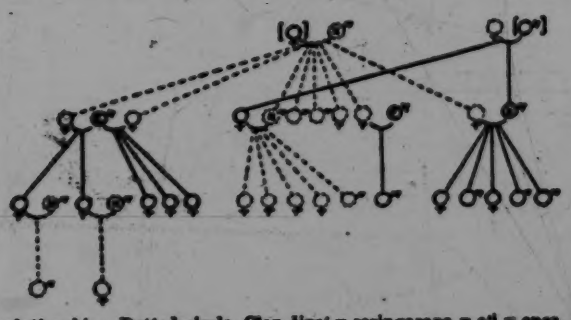

Fig. 12. Clan relationships. Dotted circle, Clan čiva' = seringarana = a'i = onça. Solid line circle, Clan ãU/ŋq° = matum *fava*.

local groupings of related families, comprising three houses with thirty-two inhabitants. Note that A marries the sister of B, and B marries the sister of A. C marries successively two sisters of A; his two sons-in-law live with him; and F, another brother-in-law, lives with A. The group is therefore composed of sons, sons-in-law, grandsons, and great-grandsons of X, deceased.

Widows and orphans.—In these groups, widows and orphans always find the
736 necessary shelter. A certain widow living with her daughters of thirteen and
589 fifteen years old apparently has her economic life perfectly balanced. The three females plant in the clearing which they themselves are able to clear of undergrowth with a machete; they make farinha; they fish; and they make tucum fiber hammocks for sale. A married son, who lives close by, helps them whenever necessary. Small orphans are adopted by an uncle or aunt, who bring them up with
[587] their own children. Formerly, also, the levirate often relieved the situation of a widow and her children. A widower alone with his small childfen is in a less favorable economic situation; his place is always in a run-down condition, and the children, during the necessary absences of their father, naturally try to make up to the neighboring relatives. Sooner or later, the widower either remarries or, following the example of his sons, moves in with the family of a relative. This is an outstanding demonstration of the economic importance of the Tukuna woman.